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Sole Ed? Not in BANC or Union Cat.

THE
PRISONER'S COMPANION;
CONTAINING
RELIGIOUS and MORAL ADVICE,
ADAPTED TO PERSONS IN SOLITARY CON-
FINEMENT,



L O N D O N, 1785.
Sold by DODSLEY in Pall-Mall, and SEWELL
in Cornhill.

1578/3630.



To Jonas Hanway, Esq.

DEAR SIR,

THE following pages owe their origin, in a great measure, to impressions received from your writings and conversation, and those tears of commiseration which you appear to shed for the distresses which so many human beings bring on themselves: but you still hope, that with proper management numbers may be restored to God and their country. This little Tract having the good fortune to meet your approbation, on these grounds it now aspires to your patronage, and naturally seeks from you that support which it could not derive from its author, were he to appear in his own person. The satisfaction which you expressed on perusing the

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manuscript, flatters me with the hope that it will answer my design, and tend to reclaim some, at least, of those unhappy men to whom it is addressed.

The *idea* of such a composition suggested itself almost spontaneously to my mind; the execution of it did not seem difficult; leisure was not wanting; a sense of duty, and the pleasing hope of being useful, urged me to sit down to it. I have spared no pains to render the whole as full and as forcible as I was able; and I have laboured to make it every where plain and intelligible.

That the most wicked and lawless men may be reclaimed, we know from experience: and you have shewn how injurious that vulgar maxim is, "That he who is once a thief will always continue such." Why we have seen so few instances of amendment amongst this class of men, may in great part be accounted for, from the improper mixture

of prisoners, and other gross defects of order and management in our prisons. Therefore we should be careful how we draw conclusions against the probability of a reformation, which seems to have been chiefly obstructed by our own remissness. For myself, I cannot admit a doubt, but that upon the plan of solitary imprisonment, if the several officers of the respective prisons will do their duty, great numbers of those who have been hitherto deemed INCORRIGIBLE ROGUES, may be saved from ruin, and restored to the community.

I cannot conclude this address without taking notice how much obliged this kingdom is to you, for your unceasing attention to its most important interests and concerns; and how earnestly it is to be wished, that your example might prevail with our countrymen, those especially whose abilities and influence are most considerable, to
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dedicate a due portion of their time and talents to subjects of such real moment and importance ; and to take a sincere concern in whatever may affect society, placing their chief ambition in adding to the solid happiness of mankind.

I am, DEAR SIR,

With great truth and regard,

Your most faithful and obedient,
humble servant,

Dec. 27; 1784.

ADVERTISEMENT.

THE design of the following Tract is to second the good purposes of solitary imprisonment, by assisting the prisoner in that recollection of himself to which his situation will have given a beginning, and by supplying him further with such instruction as may contribute to the effectual amendment of his morals.

That instruction must be combined with solitude, in order to produce any real reformation, no reasonable man will deny; for although solitude alone will certainly awaken reflection, yet an uneducated mind will make but little progress, if it is abandoned wholly to itself. There is great reason, on the contrary, to apprehend that it would in that case wander in error and absurdity, or perhaps grow dejected and hopeless, from the want of direction. The author of the following pages by no means intends to recommend them as a substitute for such other writings, already extant, as may
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be adapted to the improvement of the uninstructed. He wishes to see such writings introduced into the prisons; and only proposes the present undertaking as an *Introduction* to them, and as a preparatory book to begin with.

One thing he would observe in this place, and he deems the observation an important one;—That nothing will so fatally check the present spirit of reformation in our gaols, and more particularly the plan for instructing the prisoners, as the adopting of any injudicious or enthusiastick measures, or the introduction of methodistical books. If this were to happen, there would be an immediate alarm; and as it is the nature of men to run into extremes, the most effectual care should be taken to prevent the evil, that there may be as ^{much} true religion in our gaols as serious men wish to see. Let us keep strictly within *the words of truth and soberness*; and whilst our religion is rational and manly, the wise and good, the prudent and considerate, on all sides, will be our friends,

Whoever

Whoever condescends to peruse the following pages, will see what I conceive to be the proper mode of instruction for prisoners, and in what particulars it should consist; but it may not be amiss to exhibit a brief sketch of it.

Every inducement to the practice of morality and virtue, which can be made intelligible to persons of their education and capacities, ought, no doubt, to be urged to the prisoners as forcibly as possible. Arguments drawn from their happiness in this life, as well as those which are derived from the consideration of futurity, may be employed on this occasion. The great truths of natural-religion should be briefly represented to them, together with those leading points of moral duty which all ages have agreed in. From these, we must proceed to lay before them those laws of God which are made known by immediate revelation; those rules of life which HE hath published himself; the superior excellency and perfection of which rules should be shewn them, together with their evident tendency to promote the present happiness of mankind,

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kind, as well as to improve and exalt their nature, and prepare them gradually for that condition of happiness in another state of existence, which we consider as the ultimate object of all our hopes and wishes. Beside this, the peculiar articles of faith belonging to christianity should be taught, as they are represented in the Scriptures, great care, however, being taken to avoid all unprofitable questions and controversial niceties. Next to these, the ceremonies and observances of our religion should be enjoined, the authority upon which they are founded declared, and the design and uses of them clearly and simply explained. But it will be principally necessary that the repentance of a christian should be so carefully and accurately stated and ascertained, that no misconceptions may prevail on that head—that no imaginations may be admitted of escaping punishment without a sincere forsaking of sin, and living a virtuous, innocent, and useful life.

This, I trust, will appear to wise and good men to be the most proper method of instructing prisoners; and, indeed, there is

no one beside that I can conceive to be practible; and, therefore, I make no doubt that all persons of the character I have mentioned, will wish to see this mode sedulously pursued; and the prisoners made fully to perceive that their reformation is considered seriously as a great and publick object.

A great deal must depend on the conduct of the chaplains to the gaols, who should be reminded to do their duty if they shew any remissness; and discharged if it should appear that they are habitually negligent. Their stipend in some gaols is insufficient, as any one may convince himself by looking into Mr. Howard's "*State of Prisons*;" but it will also appear, from the same book, that very frequently where the salary is sufficient, the duty is too little. Forty pounds a year should command service on Sundays and on some one day of the week beside: and in all prisons there should be a monthly communion; for the due participation of which, it will be the chaplain's duty to instruct and prepare the prisoners.

But this portion of publick duty, though it should be performed (as in all reason it

ought to be) with singular attention to decency and solemnity, will not secure the wished-for object, without private advice and familiar admonition to the several prisoners, which, by obtaining some knowledge of their histories and characters, the chaplain may be able to render very interesting to them, unless they should prove (as it sometimes happens) utterly hardened and insensible.

In order to promote the instruction of the prisoners, it is obvious, that they must have books procured for them; and that from hence there will arise an expence, which on such an account will surely not be regarded. The most adviseable way seems to be, when these books are provided, to put them into the hands of the gaoler, that he may lend them out to the prisoners, giving with them a strict charge that they may not be damaged; and taking notice, on their being delivered back, whether they are injured or not. Possibly by not having a book always in their apartments, the prisoners may be the more disposed to wish for and make use of one when it is to be had.

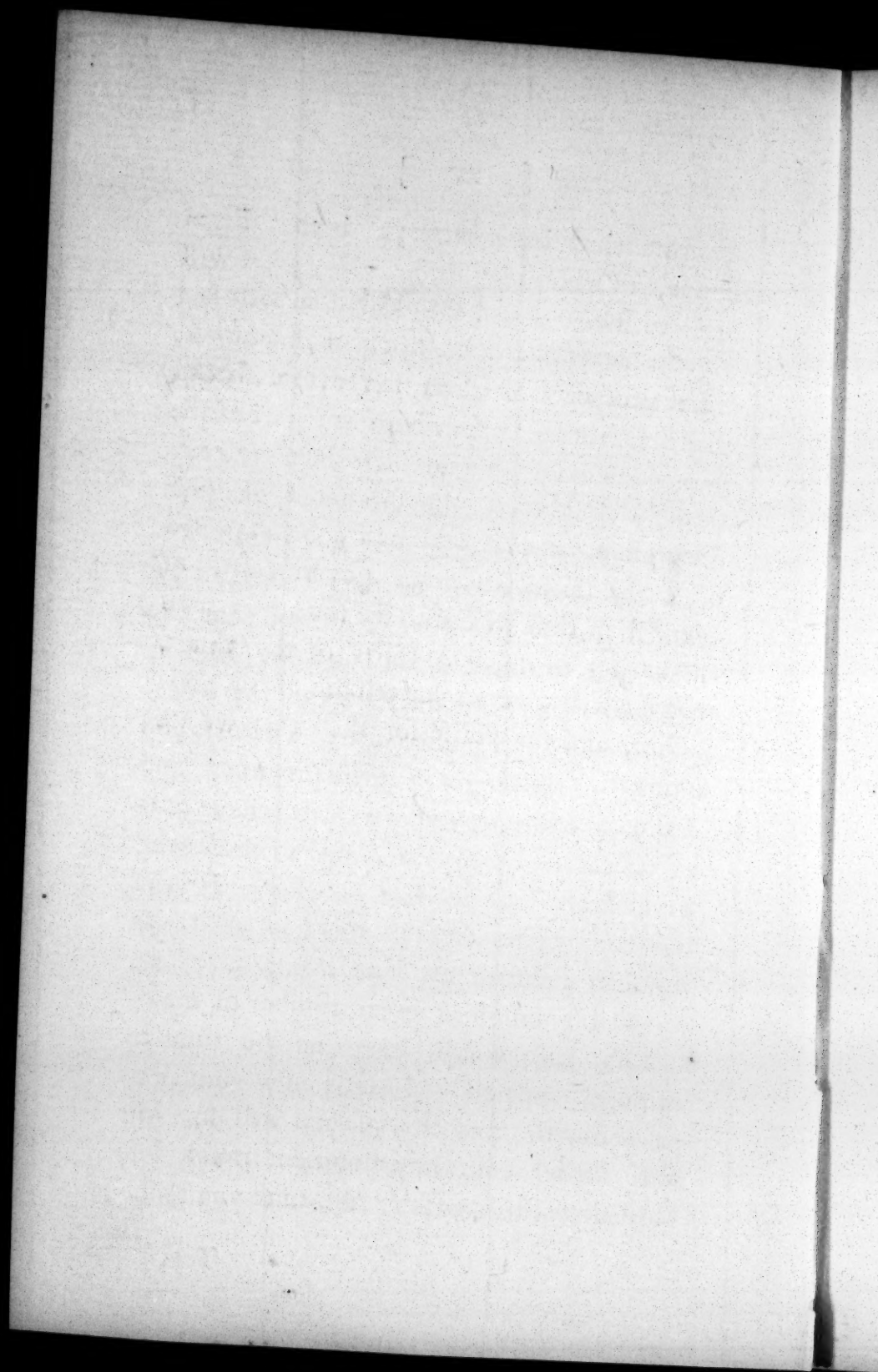
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This book will probably fall into the hands of the gaolers, and, on that supposition, I cannot help addressing a few words to them.

Beside the security of their gaols, and the safe custody of their prisoners, they have, by the new improvements and regulations (where they have been adopted) a new object given them to attend to: *viz. the morals of those in confinement*; and therefore they ought to apply themselves industriously to the improvement of them, as far as lies in their power. Short conversations with the prisoners will be of great use; and it will be highly proper to make a distinction between such as behave well, and give proofs of some remainder of goodness in their tempers, and such as appear resolutely abandoned. The servants of the gaoler should be taught to hold no sort of familiar converse with the prisoners; but if ever they do confer with them at all, to speak with great reserve and caution, and in the same style and manner as their master. It is obvious, that of those prisoners who are in solitary confinement some may receive sentence of death, and
others

others be punished with a smaller punishment. Now, whether these men are to live or to die, it will be equally important that they should be rendered penitent for what they have done amiss. If they are to die, the matter is become very urgent ; and if they are to live, should they not, for their own sakes, and for the safety of society, be taught to live well ? Or, if an innocent person should be committed to take his trial, it would be both a consolation in present, as well as a permanent advantage to such a man, to have books of morality and piety put into his hands. So that a good gaoler will find reason to recommend it to every prisoner committed to a solitary apartment, to make use of the books provided for him, and to spend his time profitably to himself.—To conclude ; I hope our prisons are now likely to be put on such a footing, as that they may operate effectually to reform the manners of the corrupt part of society, instead of contributing to deprave them ; and that they may be also a greater terror to those who may be tempted to transgress, than we have reason to imagine

imagine they have ever yet been. From hence, an advantage unspeakably great will arise to society, and this kingdom will feel a great accession to its stock of happiness. The prospect of such advantage should make all those, upon whom any part of the management of this business devolves, extremely vigilant in the discharge of their duty ; and it may reasonably be expected of every friend to good government, of every man that wishes to see some barrier to the daring outrageous spirit of the times, that he will give us the tribute of his good wishes, and his praise for the pains we are taking.



T H E

PRISONER'S COMPANION, &c.

PRISONER,

THE laws of your country, and the appointment of its magistrates, have caused you to live *alone* in prison, that you may learn to think of your past life, and be instructed in your duty. And there is a great deal of real good-nature, kindness and charity in treating you in this manner; and it is earnestly required of you to behave so as to answer the benevolent design of those who have placed you in this solitude. If you had been committed to this gaol as it was formerly constructed, you would have been crouded amongst a great number of malefactors, and would have had no time to think of yourself. This is now your proper business, and this if you will do, you will render your imprisonment much less burdensome to yourself: the time you spend

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in confinement will pass away more smoothly ; and, what is of far more consequence, you will come out of gaol a better man, and may continue to be a good and useful member of society for the remainder of your life, on account of this important opportunity.

I beg you will consider your *solitary* imprisonment as a blessing to you ; and you may rest assured, that if you behave yourself well, it shall be made as tolerable as it can be made with any sort of propriety. My design in writing this to you, is to comfort as well as exhort you, and I hope you will not be unwilling to listen to what I have to say. Every man frequently wants advice, and in your present circumstances I am sure you will believe that you stand in need of it. I imagine that you must have been often thinking of your past life since your confinement. Allow me to put into your head a few thoughts, which may not have occurred to you ; and to assist you in reflecting upon those which have come into your mind. You now feel what you have been afraid of, ever since you began to do wrong ; I mean the power of the *law*, which fails
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not sooner or later to overtake wicked men. Honesty would have saved you both from the fear and from the feeling of this power of the law; and if you had been honest, you would at the same time have been much happier in every thing. Instead of that uneasy state of body and mind which your constant anxiety, intemperance, and late hours have produced, you would have enjoyed health and contentment. You would have had more money, or at least as much money in your pocket, and far less labour and fatigue in getting it. You would have had mankind in general for your friends; whereas now, by your violent behaviour, every one is obliged to be your enemy in his own defence. I believe you will allow that the life of a man who gets his bread by honest labour is less laborious than that of a lawless person who lives by violent means. Severe toil is insupportable without sleep; but this the labouring man enjoys; whereas those who do wicked and lawless things *never rest*, at least not in any degree of peaceful tranquillity, but are perpetually thinking that they are

pursued ; that the constable has discovered them ; and that they are to be presently sent to gaol. Every noise they hear terrifies them to a degree that our nature can scarcely support, and they are, in fine, the most wretched of mankind. 'Tis the unhappy case of persons of this character not to have much sense of goodness ; yet something there is within them which makes them always heavy, always unhappy,—a constant sense of guilt and fear of punishment. Hence they have always been desirous of strong liquor to drown their own thoughts, and of company to keep up their spirits. At length these poor wretched comforts are all swept away by the hand of Justice, the offender is stopped short in his career, and called to answer for his conduct. This, prisoner, is a true state of the happiness of a lawless person. Ask your own heart if it is not so. But now let us go a little further. Beside the bad things which wicked men feel and fear in this world, did you never understand that there is a much more dreadful punishment for them in another world, whither we all go as soon as we die ? In that world

world *the wicked never rest*, and their punishments are much more terrible than any they experience here, and they last for ever. No man can escape them if he does evil ; for we see that no man can avoid death, and immediately after death he is sure to receive the reward of his actions ; so that he who lives wickedly, and yet dies without having been punished here, is punished as soon as he is dead by God Almighty ; that is to say, he is punished by one who has worse punishments to inflict upon men than men have to put upon one another. So that if you had never come to gaol, but had died first, you would have gone to a place a thousand times more dreadful and more shocking than a gaol ; you would have gone to hell, and have been tormented and punished by that evil spirit whom we call the devil.

I believe you have never thought on these things, although you must have heard of them ; for if you had duly thought on them, you would not have come into this prison.

If wicked persons then are sure to be punished either sooner or later, there is but one thing to be done, and that is to leave off being

ing wicked. You are now in a particular manner called to repentance. Now is the time to form a plan for a better course of life.

For this purpose you must begin by remembering one whom you have hitherto too much forgotten. He alone can give you that true repentance, and that right temper of mind, which will lead you into the ways of goodness, into the true road of real happiness. HE that sitteth in the heavens over all, that is mighty to save, as well as powerful to destroy, who can either harden men's hearts or soften them to a due sense of their past sins, and excite steady purposes of future good behaviour—HE, and he alone, can befriend you effectually on the present occasion. Look up to GOD, therefore, for all that you can wish or hope for; expect from heaven that assistance which your present condition requires, and resolve to employ your time in the prison, to the good purpose of learning that duty to God and man, which you have hitherto so much neglected.

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You will here have books put into your hands, which it will be your duty and interest to read whilst they are in your hands; and to consider of, and reflect upon, when they are taken from you, or when you cannot see to read them, when you are sitting in the dark, or lying awake in your bed. But first, let it be your care to examine your past life. Before you look into any other book, observe what is written in your own heart. Ask your own conscience what you are, and what you have deserved.

But surely before this time, your heart must have been excited to wish that God may be graciously pleased to hear, assist, and direct you. Let this wish be formed into a prayer, and kneel upon your knees, and most humbly offer it up to your Maker in these words;

“ O holy Lord God, most merciful Father, have mercy upon me a grievous sinner. Lead me to true repentance and amendment of life, and give me so much understanding and grace, that I may both cease to do evil and learn to do well. Pardon my past life upon my sincere amendment; and oh! let
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not my former evil deeds cause thee to turn thy face from me for ever !”

Having made this reasonable and pious address to God, I hope you will find some little satisfaction, some beginnings of a religious hope, at having taken your *first step*, and entered upon the good part of your life. Be not afraid that God ever refuses to listen to a bad man, sincerely praying for assistance to become virtuous and good : the nature of the thing you ask for, makes it certain that your petition will be granted. At the same time, God requires you to do every thing in your own power towards reforming yourself, and therefore you must take due care to fix in your memory the good things you read and hear, and frequently renew your resolutions to act accordingly : for if you do not endeavour heartily after the benefits you pray for, it is plain you do not sincerely and sufficiently desire to have them, and then God Almighty will not bestow them upon you.

Resting satisfied, therefore, that if you do your part, God will hear the prayer
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which you have offered him, proceed to do what I have before advised you.—Think!—Look into yourself!—Listen to what your conscience will tell you. When you have recollected and thought over the past course of your life, take up this book again, and proceed to the next section.

S E C T. II.

HOW many wicked actions have you now been shocked at the remembrance of? And yet you could have acted a great deal better, if you had been only willing to have done so. Your own mind, and the behaviour of other men, must have convinced you all along, that your way of life was a bad one. Your own mind and conscience, I say, must have reproached you, and did so, I am sure, many a time and often: and yet you prevailed with yourself, wholly to disregard its reproofs. Now in this you acted directly contrary to a good man; for he reverences his own conscience, consults it upon all occasions,

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and always keeps himself, as far as he can, from that which it warns him against. As you improve in virtue, you will never suffer yourself knowingly to do wrong. To pay obedience to yourself, to the dictates of your own judgment, and the injunctions of your reason, will be your grand aim and endeavour.—Yet be pleased to understand, at the same time, that a man's conscience is always able, when duly and properly instructed, not only to direct him to what is right, and restrain him from wicked conduct, but also to give a reason for its commands. This power it derives from instruction; and if you will attend properly to the instruction you will receive in this prison, you will certainly be possessed of it. But you will wish, perhaps, to be told how you stand bound to such obedience to your own conscience, and why rebelling against it is so terrible a crime. This I shall now shew you.

It is, humanly speaking, in the power of every man to do either right or wrong, as he will; but it is in no man's power to think an action to be right or wrong according to

his own pleasure. He must think every action to be what his judgement tells him it is. In the next place, having found any action to be wrong, he cannot but confess that he ought not to do it. It is in no man's power to persuade himself that he may do what is wrong, or not do what is necessary for him to do. Therefore, whoever does what he knows, or even imagines, he ought not to do, or omits doing what he supposes he should do; such a man, I say, is not only blamed by others, but he is self-condemned. He thinks ill of himself, and knows he can lay claim to no good thing, either in this world or in a future one; but, on the contrary, that he ought to suffer for his behaviour. It is plain, then, that men possess a capacity of knowing right and wrong, good and evil, and likewise the consequences that will arise to themselves from their conduct. Now a plain and clear rule arises from this capacity of knowing good and evil, that we act agreeably to our knowledge; which, if we do not, we must expect punishment, and shall not be able to offer one word in our own favour.

If we had no better knowledge of what is good or bad, than that which we learn from our own thoughts, still we ought to regulate our conduct by it, never suffering our wishes and desires to make us do wrong. But we have much better instructions than our own, as I shall shew you presently; and by these means we have our capacity of judging what is right, much enlarged; and our conviction, that doing wrong will render us miserable, greatly strengthened.—Remember, then, above all things, to obey your own conscience, since by conscience the laws of God are made known to you; and through it only, does God ever condescend to direct the hearts of men; so that to neglect or resist the precepts of conscience, is to *strive with and fight against God*. Learn to repeat these verses by heart:—

“ What conscience dictates to be done,
Or warns me not to do,
This, teach me more than death to shun,
That more than life pursue.”

Here you may stop, and lay aside this book
for

for the present. Much reading is an exercise that you are not accustomed to, and it is natural to suppose you will be fatigued with it. In order to prevent your thoughts from rambling, you should apply yourself to some sort of employment, and keep your mind attached to it, by which means you will profit much more from your books and devotions, than if you were entirely confined to them, without any other objects of attention.

S E C T. III.

IN what you have already read, I hope you have found reason to be convinced that the life you have hitherto led is full of misery, trouble, and vexation, from the painful things which are necessary to be done and suffered, in order to go on in it, from the continual reproaches of your conscience, and from the constant dread of detection and punishment which can never be got rid of. In addition to this, I have opened to your consideration, a future state;
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in which, whatever success may attend the wicked in this life, they will be sure to receive the just recompense of their actions : so that for a few profits and small pleasures of sin and wickedness in this world, they bring upon themselves a most fearful and dismal punishment in the next. If, therefore, you have any regard for yourself, any desire to secure happiness and avoid misery, you will direct your conduct in a very different manner for the time to come, than you have done hitherto.

But, beside the distress and wretchedness which such impious and improper conduct brings upon yourself, I would wish also to convince you how unreasonable and vile it is, from the mischiefs and calamities which it brings upon other men. I beg you will give this consideration all its weight in your mind, and that you will try to see your own conduct with the same eyes that other men see it ; this will be productive of sincere repentance for it.

You think, I am sure, that you have a right to fair treatment from every body. If a person was to appear at your trial,
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and swear falsely against you, so as to make the crime which you probably may have committed appear of a blacker dye, or to cause you to be found guilty of one which you really are innocent of, you would be amazed at the villainy of the man, and would complain most heavily of the cruelty and injustice with which you were treated. If the keeper of the gaol was to behave with great harshness to you, to load you with heavy irons, to withhold your allowance of victuals and drink, and to do more against you than his office called upon him to do, you would think yourself much aggrieved. Therefore you think you have, and I say you have, an unquestionable right to be used well. No man can ill-treat you without being a wretch himself. But reflect now, and consider a little with yourself. You ought not to be used ill, you say, by any one living—'Tis true. And no man, therefore, ought to be used ill by you. You can have no right to do to another, that which another has no right to do to you.

If you had robbed a house, and brought away the plate and other valuables out of it,
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and had effected all this by yourself without the help of any other person ; and as soon as you had finished the business, and got in possession of the booty, another thief who had not had the same luck, was to insist upon sharing the plunder with you, and upon your refusing, was to overpower you, and get the best part away from you, you would think yourself terribly hurt, and would complain mightily of the unfairness of your brother thief. You would say you went into the house at the hazard of your life, and took the things out yourself ; that you had all the trouble, and labour, and anxiety, why should another pretend any claim to what you had got in return for it ? What were his wants and his ill-luck to you ? and why did not he take care of himself and provide for the supply of his own necessities ? So you might, and so in all probability you would argue the matter.— But now, hear how the master of the house you have plundered, might reason with you. He would tell you that he had acquired a much better right to the goods you took out of his house, than you did by
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breaking into the house to get them out : he had bought them with his own money, which perhaps he had laboured hard to get, or had perhaps saved up with care from the produce of his estate, in order to purchase those articles for the use and comfort of his family, which you had now stript him of, in one night. He might further insist upon the alarm and terror which your villainy had caused in his house ; and he might most reasonably conclude with representing to you, that the same activity and exertion which you employed in spoiling others, might certainly be used in subsisting yourself by honest industry.

Thus you see that the honest man, whom you had injured and defrauded, would talk to you just in the same manner that you yourself would talk to another thief, who had taken from you a part of the plunder which you had procured by your own strength.—What then shall we determine to think upon this matter, or what else can we think, but that the command of God is most just, reasonable, and excellent,—

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SHOULD DO TO YOU, DO YOU EVEN SO TO THEM.

I have not the least doubt, prisoner, but that these notions of good and evil will arise in your mind, and will regain their lost authority there, if you will only permit them to take their own course; and it is so desirable for you to have them well rooted and established in your disposition, that you ought also to take all the pains you can to effect it: you never will have comfort by any other means. As long as your inclinations are wicked, your actions will be so; and whilst this is the case, you will be miserable, without any chance of being otherwise, except by repentance and the reformation of your life, which, if you neglect the present opportunity, you may never be able to arrive at in any future time. Nothing can be so favourable to it as your present situation: the awful silence and perfect solitude of the place; the advice of a clergyman, the advantage of pious and instructive books, and the regular returns of publick worship, these certainly must be most useful and comfortable things to a man who is desirous of reforming his life. And
you

you will have cause (if you think as you ought to think) to bless those who have provided them for you. The great object of your being kept alone, is to preserve you from bad company, and to give you an opportunity for thought and reflection. We wish to supply, as far as we can, the want of a good education, if you have never had any proper instruction; and to recall to your heart the love of honesty, and a sense of virtuous obligation, if having once learned these things you have since prevailed with yourself to forget them. Let me once more intreat you to view your solitary imprisonment in this light, and not imagine that it is intended as an additional hardship and severity to punish or distress you.

I observed to you, that our own opinion concerning what is right and fitting to be done or avoided, would be a guide to us, if we had no other, and that we might equitably and fairly be punished by our Maker for acting against it: but at the same time that I said this, I added, that we were not left to ourselves and our own opinion in this matter, and I promised to inform you what better rule we had to go by. Now

the rule which we have, for the law of our conduct, is the gospel of Christ, which contains the will of God declared by himself, together with the rewards offered by him to those who fulfil it and obey his commandments, and the punishments which will await those who disregard his will, and make light of his laws.

The sum of all that is required of us, is to worship God in sincerity, and to obey all, even the least of his commands, as well those which we can persuade ourselves to comply with readily and easily, as those which restrain us in the things we might wish to do. This is our duty; our obedience to God, and regard to ourselves. To our fellow-creatures we are strictly required, to behave with all possible kindness and regard: we are to promote their good by every means in our power, and to hurt no man either by word spoken, or action undertaken against him; but we are to use all men, just as, were we in their case, we should desire to be used ourselves.

But in order to be able to do all this as it is required of us, there are two particulars which the gospel insists upon, 1st, That we should.

should have our thoughts frequently employed on the next world ; and, 2dly, That we should earnestly pray for the good spirit of God to assist and further us in the course of our obedience, because, without that help, religion and experience concur in assuring us that we can do nothing : however, the same gospel repeatedly declares, that no divine assistance is ever extended to such as neglect to labour for themselves. To these two particulars there may be added a third, which, though not so expressly taught in the Bible, is yet all along implied from the beginning to the end ; and this particular is, that we should study and endeavour to see the reasonableness and intrinsic excellency of the laws of God, since our heartily admiring them, will be a great inducement towards our practising them.

I shall add no more upon the subject of christianity, because you will be fully instructed in the duties which it requires, as well as in the privileges which it affords you, by the books which will be put into your hands, and by the discourses of your chaplain.

There remains one important thing to be
mentioned,

mentioned, and to which I must beg your particular notice. You must be fully sensible how grievously your life has offended God Almighty, and how little you can pretend to be forgiven on account of it. The mercy, the favour, the indulgent kindness and superabundant goodness of your Maker, must be your sole ground of hope and confidence; and how is this hope to be entertained, without a sincere desire to make amends for your past misconduct? Now the only way to do this, is by contributing all in your power to put a stop to that mischief which you formerly helped to promote and increase. This will be the most effectual way of doing service to man, and doing service to man will, in this instance, be the best mode of securing the favour of God. I would not on any account wish to suppress the pity and compassion you may feel for those who may have been the companions of your former wickedness, but I would have you consider that the best and greatest service you can do them, is to wean them from the course of life they are engaged in, which will otherwise bring them, in all human probability, to an un-

timely end. Now the most merciful and proper mode of doing this, is to let them know you are fully convinced, that your course of life has been extremely sinful, and that you are resolved to forsake it for ever; that you are extremely concerned for having acted so badly hitherto, and fully convinced that the putting a stop to the violences, which you formerly promoted, will be the best amends that you can make to God and man: therefore, that if they will change their mode of living, and become honest and industrious, they may avoid punishment; but if otherwise, and they will not cease from violence and fraud, and other wicked practices, that then you think yourself bound in conscience to take the most proper methods to prevent mischief, and to support the laws. You will ask how it will be possible for you to give this notice to your old comrades, since you have neither pen nor paper, and perhaps are unable to write. I answer, you must prevail on your chaplain to assist you in the mode of doing it, so as to answer your good and charitable purpose to them, and convey the intelligence to those whom it may concern.

concern. This will tend, above any other thing that can be done, to blot out their past offences in the sight both of God and man.

And now, I shall conclude this little book with an admonition which I hope you will never forget.

Remember, “ that what it is a crime to do, it is a crime to think ;” and therefore keep a strict guard upon your thoughts. Forbear to reflect upon any thing which may lead you to contemplate any sort of wickedness with pleasure. Our actions shew what we are to men—our thoughts to God. If we allow our minds to dwell upon vice, we shall never learn to repent of our past offences. Above all, we shall prevent our Creator from assisting us with his holy Spirit, who will not dwell in an impure mind.

Note.—I should think the most proper book for the prisoners to proceed upon next, after this Address, might be Bp. WILSON’s good christian book, entitled, *The INDIAN INSTRUCTED*.

T H E E N D.



